THE POSITION OF EDUCATION IN THE ANCIENT TAMILAGAM A NEW INTERPRETATION

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Abstract

With the refined nature of the Ancient Tamil literature, the status of education of of the Ancient Tamilagam is well-established. Besides the literary evidences, historical evidences like inscriptions, numismatics and archaeology also vouchsafe such condition. Incidentally, the Sanskrit and other non-Tamil literary sources also record the Southern India - considered as the Ancient Tamilagam of the period (c.300 BCE to 100 CE) recorded that the "South" had been the land of wise, intellectual and academic forefathers. Tolkāppiyar's verses 571 to 578 to tells under the title Marapiyal (Genetics) Tamiḻ Life Traditions of the period. Tolkāppiyar mentions that "vaḻakkeṉap paṭuvatu uyarntōr mēṛṛē nikaḻcci avar kaṭṭuākalāṉa (592)" which means based on the tradition of the elders, says that it is better to live according to the tradition told by the ancestors. Therefore, the established Universities, Colleges and schools has been implied and the educational system proven.

Key words: education, literature, university, college, school, south, south India, Kalvi (கல்வி), cāṉṛorkal (intellectuals),

INTRODUCTION

In Ancient India, Tamils very clearly define education's theories, principles, and philosophies. Starting with the "Sangam" period or the Ancient Period described in the Ancient Tamil literature (c.300 BCE to 100 CE)[1], they have also described the pride in education, the domain, and the educated characteristics. The Jain and Buddhist imprints had been there registering in the 3rd cent.BCE itself, as Chandragupta Maurya (268 to 231 BCE) came to Sravanabelagola and died there with his "Sallekana" (fast unto death) penance. The Jain-Buddhist monks were coming to South and settling down at different places starting their dwelling at natural caverns, modified caves and rock cut structures. The Kanchipuram University had been so popular attracting the Chinese and Southeast Asian Professors, students and researchers. King Ashoka (268 to 232 BCE.) had sent his son Mahendra and daughter Sanghamitra to Sri Lanka to spread Buddhism and their names are mentioned in the Buddhist text 'Mahavamsa' written in Sri Lanka. The "Kerala School of Astronomy" existed[2] prove the mathematical, geographical and astronomical experts existed in the Ancient Tamilagam (South India).

SANGAM PERIOD

The poets of the "Sangam period" had been exposed to different disciplines, as has been revealed through their euphemism, comparison, corollary, used. They knew Nandas and Moriyas and the gold hidden by the Nandas under the banks of Ganges and so on. Therefore, the educated status of the Sangam poet implies the existence of the educational institutions. As the popular Universities of South India were reportedly destroyed, the South Indian Universities also disappeared either because of vandalism or ravages of time. But, definitely, the post-Sangam literature recorded about the Universities, colleges and schools teaching different subjects.

Civaga Cintamani (verse no. 882) mentions about the existence of "books on the knowledge of Oceans", which is very significant in the context:

வாண் மின்னு வண்கை வடிநூற் கடற்கேள்வி மைந்தர்
தான்மின்னு வீங்கு கழலான்றனைச் சுழமற்றப்
பூண்மின்னு மார்பன் பொலிந்தாங்கிருந்தான் விசும்பிற்
கோன்மின்னு மீன்சூழ் குளிர்மாமதித் தோற்றமொத்ததே.

The brothers are having hands which are well-versed in the handling of glittering swords and as well as well-written books on Oceans (The sailors of all categories – traders,

businessmen, should be warriors and also good navigators with the knowledge of shipping, astronomy, geography and oceanography). As Civaga, the hero is encircled with his brothers shining, the cool Moon is also encircled with other planets and asterism (visible clearly during the night, as could be observed by them on the ship during their voyage, i.e, the knowledge of stellar navigation is also a must for them).

Professor Somadeva Yajvan was there during the 9^{th}-10^{th} cent.period at Gangaikondacholapuram teaching and researching there. He has written commentaries on the following works:

- Aryabhatiya (c.500).
- Mahayatra of Varahamihira (c.500)
- Laghumanasa of Majula (c.932).
- Jataka-paddhathi of Sripati (c.1039)

His commentary on Sripati proves that the Indian astronomers were in touch with each other discussing on the subject matter dealt with. This also proves the Kerala connection.

KALABHRA INTERREGNUM (FIRST CENTURIES CE)

The Jain domination in the Tamilagam could be noted through their fragmentary inscriptions, caves, post-Sangam literature and other factors. However, as they reportedly acted against "Tamils," the expression "Kalbhra Interregnum" is used about the period of first centuries CE. Incidentally, the Dravida Sangha was established in 470 CE by a Jain monk named Vajranandi in the city of Madurai at that time was under the sway of the Kalabhra rule. Many Tamil works were edited and modified to appear as if they were influenced by the Jains. Such influence could easily be noted in the post-Sangam literature of "Imperungappiyangal" (The Five Great Epics). All these clearly prove that the Education system continued inspite of the Jin and Buddhist interference and interpolations.

THE MOVEMENT PEOPLE AND GOODS PROVE THE LITERATE STATUS

The movement of Saints, teachers, artisans, metal workers, sculptors and others had been there throughout India from one place to another. The Sangam poets had been very clear about the boundaries of the country where they lived. The three kings- Chera, Chola and Pandya kings moving towards north, erecting their insignia on the Himalayas, proving food to the warriors of Mabhabharat war and such other references point to the unity and integrity of the ancient India. While many of the north Indian saints coming to Kanyakumari down south, Adi Sankara (506-477 BCE / 788-820 CE) had gone to north establishing four mutts at north, east, west and south.

The punch marked coins were used throughout India and the Sangam literature record as to how the caravan of carts carrying salt were moving to north and other parts of India. All these historical narratives clearly point to the fact of established educational system in India and the interaction of Indians with each other in the mutually known languages.

TIRUVALLUVAR EXPOSITION ON EDUCATION

Tiruvaḷḷuvar has made it clear that one should learn all the texts that one has to learn during one's education and make a living through the virtue of those texts after learning. Hence, one chapter characteristically, opens with Tirukkuṟaḷ (391), the meaning of the verse "learn education one must learn good readers without errors, and after doing so, plan your life on the pedestal of education knew. Thus, this chapter illustrates the meanings and definitions of education, educational philosophy and theories associated with the educational process, and duties gleaned through Tamiḻ literature and inscriptions.Lots of information in Tamiḻ about the definition of education. At the outset, we start with the purpose and meaning of education from Thirukuṟaḷ. Eṇ enpa ēnaiya Eḻuthu enpa (Numbers and Letters) are eyes of the all living beings. Tiruvaḷḷuvar says education is not only for man, viz., the letter and mathematical knowledge also for all living beings, including flora, fauna and humans (வாழுமுயிர்க்கு- Vāḻum Uyikku, which means living beings in the world). He stands for Education in the eyes of people.[3]

Maybe Tiruvaḷḷuvar denoted the survival of the fittest theory of forest life in Thirukural 392; thus, the calculation of the Lion while hunting their food and the idea of deer safeguard from the hunting of the lion, i.e. he says eṇ enpa ēnaiya Eḻuthu enpa kannne enpa-vāḻum uyikku. In Thirukural chapter 41, Kallāmai (Ignorance) kural verse no 410 states that Education is a scale that differentiates a man from an animal. Educated people are human; uneducated men are called characterised as animals. Tiruvaḷḷuvar changes the knowledge about the educational concepts in the ignorance chapter. Here he explains from the senses point of view, i.e. humans have six senses only accumulating through the text of cāṉṟorkal (intellectuals) education, but uneducated peoples cannotexperience gain from intellectual text, hence ignorance people like as animals.[4] Thirukural is associated with the concept of education and is multi-dimensional approaches of educational spiritswith uniqueness.

Nothing can help as much as education at the right time, so education is a weapon of self-confidence.[5] Hoary of Tamiḻs Education is moral, and moral is education. We noted

Kumargurpar Adikal's Nēthinerivilakkam explain about morals of education under the theme of Kalviyin Mēnmai – Morals of Education.

The verse…

அறம், பொருள், இன்பமும்வீடும்பயக்கும்
புறங்கடைநல்லிசையும்நாட்டும் – உறுங்கவல்ஒன்று
உற்றுழியும்கைகொடுக்கும்கல்வியின்ஊங்கில்லை
சிற்றுயிர்க்குஉற்றதுணை.[6]

Sense of poem education gives *Aṟram, Porul, Inbam, Vēdu* (Moral, Wealth, Happiness and Moksh - paradise - peace to the soul) not only that education gives *Pugal* (popularity), if become cruel circumstances education safeguard from that, therefore, education is only helpful self-weapon for a man.

AVVAIYAR'S LITERATURE

Auvaiyār in her work ***Mūturai,*** highlights the characteristic of education through the character of the educator, i.e. *Mēṉmakkaḷ or Cāṉṟōrkaḷ.***"*keṭṭālum mēṉmakkaḷ mēṉmakkaḷē*".** Even if they get along well with those who are not virtuous, they will not become friends. Even if our status is low, the righteous will behave better. Their friendship is like milk that tastes no matter how fermented. His friendship is like a more bleached conch, even when fired. Therefore, the educated and have good qualities will not change their character even when they are in decay.[7]

WHAT VIVEKA CINTAMANI SAYS ABOUT EDUCATION

The 56th verse of Vivēka cintāmaṇi explains the character and nature of education as *'education wealth cannot be destroyed'.* [8]

- *Education is not to be destroyed by rain and flood*
- *Not to be burned by a deadly fire*
- *Which cannot be taxed by the king even if it is called a tax; the king cannot confiscate it*
- *It cannot be less than giving to others*
- *Why is it that the immortal object of education*
- *Which deadly thieves cannot steal*

In Tamil culture, women (wife) arethe Light of Home, and accouchement is the beauty of women; the beauty of children is learning (education), and the interpretation of education is the

knowledgeable with understand and consciousness.[9] Another *Mūturai, Veṇpā:8* gives the following details:-[10]

In this verse, the interaction of the good is reported in four stages.

1. It is beneficial to see people with good character.
2. It is beneficial to listen to the advice of good people.
3. It is beneficial to state the virtues of the good.
4. Living in friendship with good people is beneficial.

KALLĀTA MŪṬAṆ (ILLITERATE IDIOT):

The 20th verse of Vivēkac cintāmaṇi gives this title to uneducated people, i.e. *Kallāta mūṭaṉ*if you educated means well-versed knowledge in the text of prominent scholars otherwise the Vivēkac cintāmaṇi to classify all educate called as *Kallāta mūṭaṉ*.[11]

POLLĀRKKUK KALVIVARIL

(THE ACADEMIC KNOWLEDGE OF THE GHOST MAN)

For the immoral, arrogance comes when education is acquired, and when wealth is combined with it, they do not hesitate to indulge in what others say.Conversely, if a virtuous person gets an education and arrogance and then wealth through education, they will benefit everyone and achieve a good position.[12]

KALLĀTAVAṆĒ NALLA 'MARAM' (UNEDUCATED IS A TREE)

Illiterate person is compared with palm tree[13], ironically, it gives leaves on which one writes. Auvaiyār denoted the hierarchy of knowledge in her poem of mūturai or vākkuṇṭām comparing wisdom with flowers weighed in scales[14].

AṟIVUṬAIYŌR YĀR (WHO ARE THE WISE)?

Auvaiyār denoted the nature of knowledge and character of a knowledgeable person. One lumberjack who cuts down a tree gives him cool shade until it dies and hides the crime of the lumberjack killing itself (tree). Likewise, the nature and character of the wise to do only good to one who thinks harm to himself until death and save him to the end.[15]

DIFFERENT TYPES OF EDUCATION

Inappropriate Education: A man lecture not correctly in front of elders or on a platform, but a well-qualified education with wrong learning is equal to living together with a spouse having the habit of bad sexual relationship. This type of education is a danger than an immoral sexual spouse.[16] The verse of Nēthinerivilakkam denoted the excellence of teaching.

NALKŪRNTHĀR KALVI

The notation Nalkūrnthār Kalvi means Education of economically backward people, a learner coming from poverty and poor background to learning well and equipped excellence knowledge but the talent of poverty learner not recognised, they could not continue to further higher study. A poem by Nēthinerivilakkam advocated the importance of financial aid for education, and continuing without dropout from the higher studies requires financial support for equipped knowledge through education.[17]

KAIVIṆAI KARAVĒL

Ātticcūṭi denoted and advised that people must learn a handcraft as vocational education and also should not be kept secreted; it should be taught to others.[18]

SUPREMACY AND BEAUTY OF EDUCATION

Vivēka cintāmaṇi advocated about the supremacy and uniqueness of Education[19], it explain in 56th verse as… The humanity!the knowledge of education is not to be destroyed by rain and flood; Not to be burned by a deadly fire; Which cannot be taxed by the king; Less than giving; Why is it that the immortal object of education, which dead thieves cannot steal, remains inside, and the world seeks and regrets the perishable thing?

VIDHIYĀGARIVAM – EDUCATIONALISTS' EGO -

Nēthinerivilakkam denoted "Nobody can know everything in the world"; hence it gives prominence to well-educated and eminent scholars who don't know Ego (Self-esteem or individuality - Head Wight) about themselves for their intellectual excellence.[20] The educated to promoted in the first place of Kulam community (organisation) by the king, rich people and upper-class people.[21]***Aṟivuṭai oruvaṉai aracaṉum virumpum:***Even the king will honour the learned.[22]

Viḷampinākaṉār advocated the pride and morals of the clan in which he was born will be tarnished by one who is not educated.[23]***Kallā oruvarkkut tam vāyil col kūṟṟam:*** which meansilliterate people verbalised is the death knell of them viz., words are spoken by the illiteratein his mouth, it's the Kūṟṟuvaṉ (death god) to them.[24] Also, he says that the central crime is missing the learning (education) in adolescence.[25]

GURU – ĀSĀN – ĀSIRIYAR

Guru* is God (Teacher is God): The word 'Guru' is a Tamiḻ word! 'Nucleus' = germ, embryonic development, beginning.'Sparrow' = early, small, etc., in birds.'Kurukal' = narrow, modest, small cortex = young, fertile leaf in the early growth.'Guru' = one who is the guru at the beginning of all kinds of development. The blessings of the Tamiḻ Eighteen Siddharkal (Guru) are clearly 'Guru Praise', 'Guru Worship', 'Guru Worship', and 'Guru Way Standing'. There are innumerable terms.***'Kuruvillā vittai pāḻ', 'kuru toṭṭuk kāṭṭātavai cuṭṭup pōṭṭālum vārā',*** which means without guru education is Perish, and no art can be learned without being initiated by the Guru. The spirit of Nēthinerivilakkam determined Guru (teacher) is the god to each Shishya (student) if only the shishya were stand-in to live in the way and teaching of guru (virtue of guru).[26]

GURU (TEACHER) AS IMPRINT OF EDUCATION

The prefixes of the names of many poets show that they were teachers. Thus prefixes like Asiriyar, Palasiriyar, Ilam palasiriyar, Asan, Kulapati, Bodiyar, Nani or odal Nani, Kanakkar, Kanakkayar, Kaniyan, etc., show that they were teachers. Nakkirar, the famous commentator on Iraiyanar's Kalaviyal was one of the greatest individual teachers known to ancient Tamil country. He was the son of Madurai Kanakkayanar. He taught this commentary to his son Kiran Korranar, who taught it to Tenur kilar. Then follows a succession of disciples, the tenth in this order being Musiri Asiriyar Nilakantanar. Thus there was a succession of disciples, each one was a teacher to the next generation. Nakkirar belongs to this galaxy of individual teachers peculiar to the Sangam period. Kidangil Kulapati Nakkannanar (See Kuruntogai, v. 252. This is his only extant verse) was another teacher.

Īṉaruk* kuraittiṭil iṭara tākumē, which means to whom a guru should not teach education, 9th verse of Vivēkac cintāmaṇi advocated a guru should not teach or should not explain about theWisdom texts and also do not preach to ***Īṉar*** - a naturally immoral person otherwise, educating to transgressors it can be detrimental to that guru. The 83rd verse of Vivēka cintāmaṇi (Vol.2) clearly stated that students who have studied under the Guru should worship the Guru at the attainment of any high position. This is the method of salutation recommended by the texts of justice.[27]

CONCLUSION – PHILOSOPHICAL AND THEORETICAL

The educational philosophy, envisaged by Tamils, has definite aims. It is acknowledged fact that a well-read man usually possesses knowledge in greater measure than his counter-part of ordinary learning.[28] So, it stands to reason, that the social aim of education, advocated by Thiruvalluvar, has become a universal truth. Co-existence without social affinity will prove to be a rope of sand[29] i.e, useless. In fact, the aim of education is to make a man adjust himself according to the atmosphere and make him feel at home under all circumstances.[30] Undoubtedly the author attaches great importance to the mora aim of education.[31]. The long and short of it is that intellectual perfection cannot be achieved without the realization of the philosophical aim of education.[32] He also rightly indicates the spiritual aim of education in the opening chapter of his thesis.[33] Hence, it goes without saying that Tamils give due regard to the cultural aspect of education.[34] Precept and practice should always go together in one's life through thick and thin. In brief, education and the way of giving should be in perfect harmony with each other.[35] Knowledge of logic combined with logical approach will enable a person to be a better debater.[36]

CONCLUSION- HISTORICAL

As pointed out and explained, the Ancient Indian and as well as Tamil or south Indian people were having social, economic and religious contacts among the various people groups. Thus, though, many languages were used and spoken, Brahmi script was used for writing. So also punch marked coins were used widely in all the mahajanapadas (the political divisions of Indian India.)

- The existence of script proves the literacy of the people with high standards of literary conditions.
- Though, the protohistoric period is assigned to Jain, Buddhist and other groups, who were involved in the active education system throughout India, their contribution has to be critically analyzed and understood in the context.
- Common script and coinage proves the unity and integrity of the country in a specified geometrical boundaries with well-established knowledge system.
- The script, language and literature have been three different concepts, but closely connected and thus, for a particular people speaking people, the teaching and learning processes are implied.

- Now, pre-Mauryan archaeological evidences have also been unearthed and therefore, the dating and chronology of the historical events may have to be reassigned in the context.
- The teaching and learning processes of the civilized people groups cannot be dubbed as "prehistoric" or to some extent elevated to "protohistoric," as material evidences are available.
- When the scientific study of historical processes are emphasized, naturally, such methodology has to be applied to interpret the historical narratives in the context.

CONCLUSION – CONTEMPORARY INDIA – NEP 2020

- According to Tamil Literature implementation of education policies; it must contain the moral values, discipline, knowledge, prosperity in the people life, truthfulness, purity of the mind, peaceful of the people life etc.,
- Feeding the Education through mother language of concern ethnic intently group, naturally the mother language medium of education is likely how the mother feeding primary fundamental nutrition for a new born baby.
- According to Thiruvalluvar a country go forward towards super power it only on the hands of the King of the country (currently leaders of the country); further he says the king have mainly three qualification viz., Thungamai (Timing Senses – a sleepless promptitude), Kalvi (Education), Thunivudamai (Bravery). – Thirukural 383
- That their children should possess Education is more pleasing to all men of this great earth than to their family (Thirukural – 68) viz., children's wisdom greater than their own confessed, through the wide world is sweet to every human breast. So, the duties of king and parents to education their children its reflect on the sustainability of country

End Notes and Reference

1 The Tamil Pundits, experts and professors like V. R. Ramachandra Dhikhshitar, K.N. Sivaraja Pillai, P. S. Subramanya Sastri and others have dealt with this subject in detail.

2 K. V. Sarma, A History of the Kerala School of Hindu Astronomy (in perspective), Hoshiarpur: Vishveshvarananda Institute of Sanskrit and Ideological Studies, Panjab University, 1972.

3 எண்ணென்பவேனையெழுத்தென்பவிவ்விரண்டுங்
கண்ணென்பவாழுமுயிர்க்கு (40. கல்வி, குறள் 392)
Those called figures and letters, the wise declare, are eyes to live with.

4 விலங்கொடுமக்களனையரிலங்குநூல்
கற்றாரோடேனையவர் (41.கல்லாமை, குறள் 410)
The ignorant are to the learned as beasts to men. (41.Ignorance, kural 410)

5 Viḷampinākaṉār (editor Ira Madhavan), Nāṉmaṇikkaṭikai (verses 27, 29), Tamil University, Thanjavur, 2001

6 Nēthinūl Kalñchiyam (Encyclopedia of Justice Literatures), Description writers Padmadevan and Tamiḻpriyan, Korravai Publication, Chennai, 2013, p. 230

7 Mūturai, Veṇpā: 4, Nēthinūl Kalñchiyam, op.cite, p.32

8 Vivēka cintāmaṇi – 56, Nēthinūl Kalñchiyam, op.cite, p.420

9 Viḷampinākaṉār, verse 101

10 Mūturai, Veṇpā:8, Nēthinūl Kalñchiyam, op.cite, p.32

11 Vivēkac cintāmaṇi – 20th & 78th verses (naṉmai nalkātavai), Nītinūl kaḷañciyam. p.434

12 Vivēkac cintāmaṇi – 99, Ibid., p.447

13 Mūturai, Veṇpā: 13, Nēthinūl Kalñchiyam, op.cite, p.97

14 Mūturai or vākkuṇṭām, Veṇpā: 7, Nītinūl kaḷañciyam. p.97

15 Mūturai or vākkuṇṭām, Veṇpā: 30, Nītinūl kaḷañciyam. p.97

16 கற்றகல்வி = கள்ளக்கலவி
நெடும்பகல்கற்றஅவையத்(து) உதவா(து)
உடைந்துள்ளார்உட்குவரும்கல்வி – கடும்பகல்
எதிலான்பால்கண்டஇல்லினும்பொல்லாதே

தீதென்றுநீப்பரிதல் - Nēthinerivilakkam, Nēthinūl Kalñchiyam, op.cite, p.113

17 எனைத்துணையவேனும்இலம்பட்டார்கல்வி
தினைத்துணையும்சீர்ப்பாடுஇலவாம்மனைத்தக்காள்
மாண்பிலன்ஆயின்மனமகன்நல்லறம்
பூண்டபுலப்டாபோல் - Nēthinerivilakkam, Nēthinūl Kalñchiyam, op.cite, p.235

18 கைவினைகரவேல் – Auvaiyār, ātticcūṭi: 40, Nēthinūl Kalñchiyam, op.cite, p.27

19 Vivēka cintāmaṇi – 56, op.cite, p.420

20 முற்றும்உணர்ந்தவரில்லைமுழுவதூஉம்
கற்றனம்என்றுகளியற்க – சிற்றுளியங்
கல்லும்தகரும்தகராகனங்குழாய்
கொல்லுலைக்கூடத்தினால்.
- Nēthinerivilakkam, Nēthinūl Kalñchiyam, op.cite, p.116

21 "எக்குடிப்பிறப்பினும்யாவரேஆயினும்"
"அக்குடியில்கற்றோரைமேல்வருகென்பர்" - Naṟuntokai (verrivēṟkai), p.64

22 அறிவுடைஒருவனைஅரசனும்விரும்பும் - Naṟuntokai, verse - 39, p.64

23 Viḷampināka ṉār (editor Ira Madhavan), Nāṉmaṇikkaṭikai (verses 80), Tamil University, Thanjavur, 2001

24 Viḷampināka ṉār, Ibid., verse 82

25 Viḷampināka ṉār, Ibid., verse 91

♣ Navanāta Siddhar Tirumūlar said "If every human being considers that human life is very trivial, he will overcome the false illusions of worshiping the true Guru who has got rid of all desire, arrogance, conceit, arrogance, rivalry, jealousy, pride, etc.

26 Nēthinerivilakkam, Nēthinūl Kalñchiyam, op.cite., p.246

* Māndar - a man, who is dressed as a murderer, does not know the downside of the profession, but he does know the art of heart murder. Contemporary Text: Those who have the profession of murder are the vile people who commit the profession of murder.

27 Vivēkac cintāmaṇi Vol.2, verse - 83, Ibid., p.517

28 தொட்டனைத்துஊறும்மணற்கேணிமாந்தர்க்குக்

கற்றனைத்துஊறும்அறிவு (Kural 396)

29 உலகத்தோடுஒட்டஒழுகல்பலகற்றும்
கல்லார்அறிவிலாதார் (Kural 140)

30 எவ்வதுஉறைவதுஉலகம்உலகத்தோடு
அவ்வதுஉறைவதுஅதிவு (Kural 426)

31 மறப்பினும்ஒத்துக்கொளலாகும்பார்பபான்
பிறப்பொழுக்கம்குன்றக்கெடும் (Kural 134)

32 ஐயுணர்வுஎய்தியக்கண்ணும்பயமின்றே
மெய்யுணர்வுஇல்லாதவர்க்கு (Kural 354)

33 கற்றதனுலைஆயபயனென்கொல்வாலறிவன்
நற்றாள்தொழாஅர்எனின் (Kural - 2)

34 அரம்போலும்கூர்மையரேணும்மரம்போல்வர்
மக்கட்பண்புஇல்லாதவர் (Kural 927)

35 கற்கசடறக்கற்பவைகற்றபின்
நிற்கஅதற்குத்தக (Kural 391)

36 ஆற்றின்அளவறிந்துகற்கஅவையஞ்சர
மாற்றம்கொடுத்தல்பொருட்டு (Kural 725)